Doctrine of the Priesthood

Let Virtue garnish thy thoughts unceasingly; then shall thy Confidence wax strong in the presence of God; and the Doctrine of the Priesthood shall Distil upon thy soul as the Dews from Heaven. (D & C 121:45)

August 2013 Hanna, Utah Vol. 30 No. 8

A New Amalgamated Text
of
Joseph's Last Doctrinal Discourse

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the Plurality of Gods

16 June 1844

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[A new amalgamated text of] {a Sermon given by the Prophet} Joseph Smith [from] the Stand in a meeting in the Grove, East of the Temple, [at Nauvoo, Illinois, commencing at] 10 o'clock, [on] Sunday Morning, the 16th of June 1844. (Reported by Thomas Bullock, George Laub, and William Patterson McIntire, including the text of scriptures from the King James Version, which he read in his speech. The Bullock, Laub and McIntire reports of this speech have been published in ***The Words of Joseph Smith*** *<1980 Utah — Ehat & Cook> 378–383)*

Editors Note: *Bullock's report is by far the most complete, and it is the account which was used in the* ***History of the Church****. The existence of the Laub and McIntire accounts was not known at the time the* ***History*** *was compiled. Though the two new accounts are brief, yet they record parts which Bullock failed to write. Not only so, but they also mention*

some scriptures which the Prophet read during his speech, that Bullock did not record.

No doubt there were other scriptures which the Prophet read from, that are not mentioned in any of the reports. For this reason, I have taken the liberty to add a few scriptures which the Prophet likely would have employed to argue his point.

Probably this meeting lasted about 2 hours — as the Prophet stated near the end of his speech, if it weren't for the rain, he would go on, producing one proof text after another, for 3 or 4 hours.

When you add in the passages of scripture which we know that the Prophet quoted, perhaps we have about half of the text of the Prophet's speech.

Prepared by Fred C. Collier, on 30 January 1984, on the Horseshoe Bend, Vernal, Utah. Words in brackets [] are added by the author — words in braces { } were added in the ***History of the Church****. See HC Vol 6:473–479.*

[This was] General Joseph Smith's last public Discourse on Doctrine! Prayer by Newell [K.] Whitney — [the] choir sang "Mortals Awake".

The Plurality of Gods

The Prophet commenced by reading Revelations 1st Chapter, 6th Verse:

> *And hath made us Kings and Priests unto God* ***and his Father****; to him be glory and dominion forever and ever. Amen.*

It is altogether correct in the translation. Now you know that of late some have sprung up and apostatized {from the Church}, and they declare that [the] Prophet believes in a plurality of Gods &c., [for he says "there are gods many and lords many".] And "behold [this is] a very great secret", they cry, ["for it] {proves that he has fallen!"}

It has been my intention to take up this subject {and lay it clearly before the people and} show what my faith is in {relation to this} matter.

I have contemplated the saying of Jesus [when he said he must suffer many things, and be rejected of his generation], and as it was in the days of Noah, so shall it be at his 2nd coming, [they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.] {Luke 17:24–26}

[Even] if it rains, [(it was raining)] I'll preach [upon] the plurality of Gods.

I have selected this text [i.e. Rev 1:6] {for that express purpose} [as it bears out the doctrine which I have taught.] I wish to declare [that] I have always [believed in the plurality of Gods,] and in all congregations, when I have preached {on the subject of the} [Godhead,] it has [always] been [the doctrine of] the plurality of Gods — it has been preached {by the Elders for} 15 years!

I have always declared God to be a distinct personage — [that] Jesus Christ [is] a separate & distinct person[age] from God the Father, {and that} the Holy Ghost [is] a distinct personage, and {a} spirit, and these three constitute three distinct personages, and three [different] Gods. If this is in accordance with the New Testament — lo and behold we have three Gods anyhow, and they are plural {and who can contradict it}! Our text says:

And from Jesus Christ, who . . . washed us from our Sins in his own blood, and hath made us kings and priests ***unto God*** *and* ***his Father****. (****Rev*** *1:5–6)*

The Apost[les] have discovered, that there were Gods above [the Father of our Lord Jesus Christ. Our] God was the Father of our Lord Jesus Christ, [so of whom did John speak, when he alluded to the Father of God the Father!] (Luke 3:38; John 8:41, 54; Moses 6:8–22, 59)]. My object was to preach the scriptures — and [to] preach the doctrine {they contain}: there being a God above the Father of our Lord Jesus Christ.

I am bold to declare, [that] I have taught all the strong doctrines publicly, and [I] always [preach] stronger {doctrine in public than} I preach in private.

John was one of the men [who knew] and the apostle declare[d that] they were made "Kings and Priests unto God [**and his Father**", and God is] the Father of our Lord Jesus Christ. [This passage proves that God the Father has a Father.] It reads just so {in the [book of the] Revelation} [of John]. Hence the doctrine of a plurality of Gods is as prominent in the Bible as any {other} doctrine. It is all over the face of the Bible. It stands [out] beyond the power of controversy — a wayfaring man, though a fool need not fail [to understand it].

gods many and lords many

Paul says "there are gods many and lords many" [both in heaven and on earth] — (I want to set it [forth] in a plain [and] simple manner)

— [Paul says "there are gods many and lords many" both in heaven and on earth, and then he explains]: "But to us there is but one God, [that is only one God] pertaining to us, [and he is the Father, from whom are all spirits . . . and the bodies of our flesh are also from . . . Him" (Acts 17:28–29; Luke 3:38), and He is the God that pertains to us.] . . . (1 Cor 8:5–6; Heb 12:9; James 1:17). [Paul can says there are gods many and lords many, both in heaven and on earth,] but if Joe Smith says "there are gods many and lords many" [both in heaven and on earth], they cry: "Away with him!! Crucify Him!!"

Mankind verily say that the scriptures {are} with them — Search the scriptures and [you will find that] they testify of things that [these] apostates [call] blasphemy. Paul if Joe Smith is a blasphemer — you are! I say "there are gods many and lords many, [both in heaven and on earth,] but to us [there is] only one [God], and we are to be in subjection to that one [God]!

No man can limit the bounds, or the eternal existence of eternal time. [I would ask the apostates, have you] beheld [in vision] the eternal world. [Well if you have not, I have. When I was a boy I saw the Father and the Son, and on the day that I saw them, I saw two Gods. By what authority are you] authorized to say that there is only [one] God? He makes himself a fool [for thinking this], and there is an end of his career {or progress} in knowledge! He cannot obtain all knowledge, for he has sealed up the gate to [it].

Some say I do not interpret [this] {scripture the} same as {they do}. They say it means the heathen god[s]. Paul says there are gods many [and lords many — and not just on Earth, but also in Heaven, and that] . . . makes a plurality of gods anyhow {inspite of the whims of all men}.

[In any case,] without [their receiving] a revelation [from God], I am not going to [concede the knowledge of] the God of Heaven to them anyhow. [The heavens have been opened to me, and I know the Truth whereof I speak.] You know and I testify that Paul had no allusion to {the heathen gods} . . . I have it [direct] from God, and get over it if you can — [and] I [also] have a witness of the Holy Ghost and a testimony, that Paul had no allusion to the heathen gods in the text.

The Plurality of Gods in the Creation

[I have already demonstrated] twice [that the plurality of Gods is taught in the New Testament (i.e. Rev 1:6 & 1 Cor 8:5]. I will [now]

show [it] by referring to the 1st [chapter of] Genesis, as [it reads] in the original Hebrew Bible.

["Eloheim" is] the first word [that speaks of God in the Bible, and it] shows a plurality of Gods — and I want the apostate{s} and learned men to come here and prove to the contrary {if they can}. An unlearned boy must give you a little Hebrew:

"Berosheit &c {***Berosheit baurau Eloheim ait aushamayeen vehau auraits,*** rendered by the King James' translators}, "In the beginning {God created the heaven and the earth."}

In the beginning rosheit — the head {I want to analyze the word ***Berosheit***. ***Rosh***, the head; ***Sheit***, a grammatical termination. The ***Baith*** was not originally put there when the inspired man wrote it, but it has been since added by an old Jew. ***Baurau*** signifies to bring forth}. It should read [that] {"In the beginning} the heads {of the Gods brought forth the Gods} [in order] to organize the Gods [in the Grand Council]," {or as others have translated it, "The head of the Gods called the Gods together."} [The root of the word] Eloheim [is] Eloi, [which means] "God" in the singular. [When you add the suffix] "heim" [to it, it] renders ["Eloi" in the plural as] "Gods". I want [to show] a little learning as well as other fools. [As Alexander] Pope [expressed it]:

"{A little learning is a dangerous thing.}
Drink deep, {or taste not the Pierian spring,
There shallow draughts intoxicate the brain,
And drinking largely sobers us up again."}

All the confusion {among translators} is for want of drinking {another} draught. In the original Hebrew it read: "In the beginning the head[s of the] Gods organized the heavens and the Earth". [(*Note: This is just as it is acted out in the Endowment, and as it reads in the Book of Abraham.*)] I defy all the learning in the world to refute me. "In the beginning the heads of the Gods organized the heaven and the Earth." Now the learned Priests [moan, and] the people rage, and the heathen imagine a Vain thing (Psalms 2:1; Acts 4:25). [They cannot stand the fire at all — because they are bound down by false traditions.] If we pursue the Hebrew further, it reads:

The Head one of the Gods said, let us make man in our image (Gen 1:26)

I once asked a learned Jew, "If the Hebrew language compels us to render all words ending in "heim" in the plural, why not render ***{Eloheim}*** [which

is] the first [biblical reference to God, in the] plural? He replied, "It would ruin the Bible, [but] he acknowledged [that] I was right. I came here to investigate these things precisely as I believe it [to be taught in the Bible]. Hear and judge for yourself, and if you go away satisfied, well and good.

In the very beginning [of] {the Bible [it] shows} [that] there is a plurality of Gods, [and it is set forth in such plainness, that it is] beyond the power of refutation. It is a great subject I am dwelling on. The word Eloheim ought to be [translated] in the plural, all the way through [the creation. It ought to be translated as] "Gods" (Abr chapt 4 & 5) — the Heads of the Gods appointed one God for us.

When you take a [correct] view of the subject, it sets one free to see all the beauty, holiness and perfection of the Gods. All I want, is to get the simple truth — [the] naked [truth], and the whole truth.

The Plurality of Gods — as Manifest in The Christian Godhead or Trinity — Jesus The Look Alike Twin of His Father

[Some] men say [that] there is [only] one God — [they actually believe that] the Father, {the} Son and the Holy Ghost are only one God. It is a strange God anyhow — three in one, and one in three — it is a curious thing anyhow!

The scripture[s] say, "I and my Father are one (John 10:30), and again that the Father, Son and Holy Ghost are One:

> there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one (1st John 5:7)

[Actually this passage states very clearly that there are three separate Gods in the Godhead], but [the principal to be understood in passages like this, is that though they are separate Entities, yet even still] these three [Gods are united as one and] agree [as one] in the same thing.

[Again another passage states:

> He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth [the express image of] him that sent me (John 12:44–45)

In this passage Christ is declared to be the look alike twin of his Father. Again in John 14 it states:

> Philip saith unto him, Lord show us the Father . . . Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me hath seen [the express image of] the Father. (John 14:8–9)]

God [the Father] is a [separate and] distinct [personage] in [and] of Himself, and the Son also is a [separate and] distinct personage, but [notwithstanding he is separate, still the Son is the exact likeness, or] the [express] image of the Father. [This is what Paul taught, and it is the teaching throughout the New Testament — it is all over the face of the Bible.

The 45th Psalm shows that the Father and Son are two separate Gods:

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: **therefore God, Thy God**, hath anointed thee with the oil of gladness above thy fellows. (Psalms 45:6–7)

This passage shows that the Father and Son are separate Gods, and hence the Plurality of Gods. The same thing is shown in Hebrews:]

[God, who . . . spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son . . . Who being the ***Brightness of His Glory,*** and **the Express Image of His Person (Gen 5:1–3**; D&C 107:43) . . . when he had by himself purged our sins, sat down on the **Right Hand** of the **Majesty on High**. Being made so much better than the angels, as he hath by inheritance obtained *a more excellent name than they (i.e.* ***the Son Yahweh)***. For unto which of the angels said he at any time, Thou Art My Son, this day have I **Begotten Thee**? And again, ***I will be to him a Father,*** and **He shall be to Me a Son**? And again, when he bringeth in ***the firstbegotten*** *into the world,* he saith, and let all the angels of God worship him. (See ***The Septuagint***, Deut. 32:43) And . . . . unto the Son he saith, thy throne, O God is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; **therefore God, even Thy God**, hath anointed thee with the oil of gladness above thy fellows. (Hebrews 1:1–9; see also Col. 1:15; 2 Cor. 4:4; Phil. 2:6; John 5:19–21)

Again and again, these passages show that the Father and Son are two separate Beings, and hence the Plurality of Gods again. It also shows that the Son is the look alike double of his Father, for he is said to be "the Express Image of his Father's person" — and hence two separate Gods.

— The Union of the Gods —

[Again the separation of the Father and Son is clearly set forth in the prayer which Jesus made to his Father.] Did [not] the Saviour pray to the Father? [Yes, and this proves that they are separate Beings:]

[Father I pray not for the world, but I pray for those that thou hast given me; for *they are thine,* and ***all mine are thine,*** and *thine are mine;* and I am glorified in them. And now I am no more in the world, but these are in the world,

and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, That They May Be One, **As We Are** . . . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that **They All May Be One**; *as thou, Father,* ***art in me, and I in thee****, that they also may be* **One in Us**: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; That They May Be One, ***even as*** **We Are One**: *I in them,* ***and thou in me,*** that They May Be **Made Perfect In One**. (John 17:9–11, 20–23)]

All are to be crammed into one God — [not just the Trinity, but all the Saints with them!] It would make the biggest God in all the world — He is a wonderful[ly] big God — he would be a giant.

I want to read the [Greek] text to you myself:

I am agreed with the Father and
the Father is agreed with me and **We Are Agreed As One**

The Greek shows that [it] should be "**Agreed**":

Father I pray for them that thou hast given me out of the world. Holy Father, keep through thine own name those whom thou hast given me, *that they may be agreed,* **As We Are**." Neither pray I for these alone, but for them also which shall believe on me through their word, *that they all may be* **Agreed** *as thou, Father, art in me,* ***and I in thee,*** That They also May Be **Agreed In Us,** that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; That They May Be Agreed, *even as* **We Are Agreed**: *I in them,* and ***thou in me,*** that **They May Be Made Perfect In Agreement** (John 17:9–11, 20–23)

[The Savior is simply praying for his] Apostles and . . . Disciples, [that they] may all *agree in one,* or **be agreed** *in one principle, as thou Father and me* **Are Agreed** — [that they might] **be Of One Mind**, and all come to dwell **In the Unity** *of the faith* [Eph 4:13] and in all the Glory and Everlasting burnings of God (Isaiah 33:14). Then we shall "see as we are seen, [and know as we are known, and He will make us equal in power, and in might, and in dominion" (D&C 76:94–95)], and [we shall then] be as God — and He [will be] as [His] . . . God [or] . . . His Father. [Yet notwithstanding all this], everyone [will still] be . . . a different or separate person — and so are God and Jesus Christ and the Holy Ghost separate persons. But they all **Agree In One**, or [as one in] the self same thing.

The Eternal Intelligence or the Self Existence of Being

I want to reason [more on the subject of the Godhead]. I learned [this] . . . by translating the papyrus now in my house — I learned a testimony

concerning Abraham, and he reasoned concerning the God of heaven. In order to do that said he, suppose we have two facts that supposes that another fact may exist — two men on the Earth — one wiser than the other, would show that another who is wiser than the wisest may exist:

as also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, **Have No Beginning**; *they existed before,* ***they shall have no end,*** **they shall exist After**, *for they are gnolaum,* **or Eternal**. And the Lord said unto Abraham: these two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they . . . (Abr 3:18–19)

— God the Father has a Father —

Intelligence exist[s] one above another [so] that there is no end to [them]. If Abraham reasoned thus, if Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that [**God the Father of our Divine Father**] **had a Father also**. *Where was there ever* ***a son without a Father?*** Wherever did [a] tree or anything spring into existence **without a Progenitor** — and *everything comes in this way.* Paul says that which is Earthly is in [the] likeness of that which is Heavenly (1 Cor 15:46–48). Hence, *if Jesus had a Father,* can we not believe that [**God the Father of Jesus Christ**] . . . **Had a Father Also**! I despise the idea of being scared to death [at such a doctrine, for the Bible is full of it.] (Luke 3:38; Acts 17:28–29; Moses 6:8–22, 59)

— The Holy Ghost is Yet a Spiritual Body —

The Holy Ghost is yet a Spiritual body and [is] waiting to take to himself a [physical] body, as the Savior did, or as God [the Father] did, or [as] the Gods before them [did, when they] took bodies.

— Jesus Did All Things that He Saw His Father Do —

I want you all to pay particular attention [to what] Jesus said: Jesus said that all things that he saw his Father do, he did:

[The Son can do nothing of himself, ***but what he seeth the Father do****: for what things soever he doeth,* ***these also doeth the Son likewise****.* For the Father loveth the Son, *and sheweth him* ***all things that himself doeth*** . . . . For *as the Father raiseth up the dead,* and **Quickeneth Them**; even so the Son Quickeneth **Whom He Will** . . . . . For ***as the Father hath life in himself****; so hath he given to the Son* ***to have life in himself*** (John 5:18–36)

This passage states that "what things soever the Father doeth, these also doeth the Son". In adding to this, in John Chapter 10, Jesus states:

I lay down my life for the sheep. . . . Therefore doth my Father love me, *because I lay down my life,* **That I Might Take It Again**. No man taketh it from me, but *I lay it down of myself. **I have power to lay it down,*** and **I Have Power To Take It Again**. (John 10:14–18)]

[In these passages] the saviour says *the work that my father did, **do I also,*** and those are the works [that he saw his Father do] — *he took himself a body **and then laid down his life,*** that he might Take It Up Again, [just **The Same As His Father Had Done Before Him**.]

[That his Father **Did Lay Down His Life** for us, is stated by John:

Hereby perceive we the love of God, **Because He Laid Down His Life For Us** . . . . . and this is his commandment, *that we should believe **on the name of his Son*** **Jesus Christ**. (1st John 3:16, 23)]

[What this teaches is that **God the Father** ***"laid down his life for us," just the same as Jesus did!*** But when did God the Father lay down his life for us? When Father Adam ate the forbidden fruit, he laid down his life for us, for "Adam fell that men might be; and men are, that they might have joy." (***JD*** 1:50–51; 2 Nephi 2:25; Luke 3:38; 10:22; Acts 17:28–29; John 8:41; 54; D&C 27:11; see also "The Trinity and the Holy Spirits, the Doctrine as Joseph Taught It", ***Doctrine of the Priesthood*** Vol 5: <April 1988> No. 4); "New Light on the Ancient Hebrew/Christian Doctrine on Deity", ***Doctrine of the Priesthood*** Vol 8: <Jan 1991> No. 1; "The Early Israelite/Christian Doctrine Regarding the Incarnation of Yahweh and Satan at The Beginning of the World", ***Doctrine of the Priesthood*** Vol 28: <Aug 2011> No. 4)]

[In all this, we are given to understand that God] the Father wrought precisely in the same way as His Father had done before [Him — which, in turn, was the same] as [His] Father had done before [Him. Christ] laid down his life and took it up [again, just the] **same as his Father had done before**. He did as he was sent [to do], **to lay down his life and take it up again**, and [he] was then [given, or had] committed unto him, the Keys [of the Resurrection, that others also might live]. I know it is good reasoning.

— The Apostasy of Apostates —

I have reason to think that the Church is being purged — I saw Satan [and his angels] fall from heaven, and the way they ran was a

caution. All these are wonders and marvelous in our eyes in these last days. So long as men are under the law of God they have no fears, they do not scare themselves.

I want to stick to my text — to show that when men open their lips [to slander me and break their covenants,] they do not injure me, but [they] injure themselves:

> to the law and to the testimony: if they speak not according to this word, it is because there is no light in them. (Isaiah 8:20)

— More on the Plurality of Gods —

The eighty second Psalm, first verse [reads as follows]:

> God standeth in the congregation of the mighty; **He Judgeth Among The Gods —**

[This passage teaches the plurality of Gods. It also teaches that some of the gods are less than perfect. Again in verses 6 and 7 it states:

> ***I have said,*** **Ye Are Gods***; and all of you are* **Children of the Most High**. But *ye shall* ***die like men,*** and *fall like one of the princes*. (Psalms 82:1, 6–7)

Once again, this shows a Plurality of Gods. Not only so, but it also shows that the gods can be mortal and die, just as Jesus and his Father once did. The doctrine I have taught can be found throughout the Bible.] They are poured all over the scriptures! When things that are {of} great {importance} are passed over {by} [men] without even a thought, [it shows that they are not inspired]. I want to see all [Truth], in all its bearings ***and hug it to my bosom.*** I believe *all that God ever revealed* and I *never hear of a man being damned* ***for believing too much,*** **But They Are Damned For Unbelief** (Matt 13:58; Mark 16:14; Romans 11:20; Heb 3:12, 19).

[In John chapter 5 it states:

> Therefore the Jews sought the more to kill him, because he . . . said . . . **that God was his Father**, *making himself* **Equal With God**. (John 5:18)]

They found fault with Jesus Christ because he said [that God was his Father, and that] he was the Son of God, [and thereby] made himself equal with God. [In like manner, today they find fault with me — and] they say like the apostates of old [that] I must be put down [or killed. (Matt 26:14–15; Mark 14:10–11; John 6:64–71; 13:2, 18, 26–27; 11:47; 19:12) And why so? It is so for the very same reason that they killed Jesus — because I have

said that God has established me to be a god to this Church and Kingdom.

Remember what the Jews said to Jesus:

For a good work we stone thee not; but **for Blasphemy**; and *because that thou, **being a man,*** **Makest Thyself God**. (John 10:33)

[This shows that the apostates have the same feeling towards me that the Jews did for Jesus.] What {did} Jesus say [in response to his critics]:

Is {it not} written in your law, "**I said, Ye are gods**"? (Psalms 82:6) {If he Called Them Gods, **Unto Whom The Word Of God Came**, and *the scripture cannot be broken*; say ye of him, whom the Father hath sanctified, and sent into the world, *thou blasphemest;* because I said, ***I am the Son of God***?} (John 10:34–36)

[In fact Jesus was their God. It was through Christ in the days of Moses] that [all Israel "did eat the same spiritual meat; And did all] drink [the same spiritual drink: for they {drank} of the {spiritual} Rock [that followed them: and that Rock was Christ." (1 Cor 10:1–4) We learn from this passage that Jesus was the God of Ancient Israel, for he was "the Angel Yahweh" that followed Israel in the cloud as they passed through the Red Sea.]

Of course he would take the honor to himself, [for not only was he the Son of God, but he was also the Christ. But let us stick to our text. What did Jesus say:

Is it not written in your law, "**I said, Ye are gods**"? (Psalms 82:6)] ***If he called them gods,*** **Unto Whom the Word of God Came**, and *the scripture cannot be broken;* say ye of him, whom the Father hath sanctified, and sent into the world, *thou blasphemies;* because I said, *I am the Son of God?* (John 10:24–36)]

[Not only does this passage teach the plurality of gods, but it also states that God condescended to call his Prophets gods, for God's Prophets constitute those "**Unto Whom the Word of God came**". Jesus, whom did ye say were called gods — those "**unto whom the word of God came**". Now the apostates say that the word of God has come to me, for they profess a belief in the Book of Mormon and Doctrine and Covenants.]

Jesus if *"they were called gods* **unto Whom the Word of God {came}**" [and the scripture cannot be broken" — inasmuch as Thy Word has come to me], why should it be thought incredible that I should say that I am the son of God, [and that I stand as god to this people]. Oh [ye] {poor blind} apostates, did ye never think of this before! These are the quotations that the apostates [need to answer] — take to the scriptures [oh ye apostates and see if you can!]

Apostates Say They Believe in the Doctrine and Covenants

They [all] swear that they believe [in] the Bible, and the Book of Mormon, and {The Doctrine and Covenants}, [but the moment you teach them the doctrine which they contain, they will shatter like glass (***TPJS*** 331)] and then [in return] you will get filth and slander and bogus makers plenty.

One of the {apostates who is now in the} Church prophesied that Joe Smith should never preach any more, and yet I am now preaching.

Go and read the Vision {in the [Doctrine and] Covenants} (D&C 76) [and you will find that it there teaches the doctrine of anointing Kings and Priests and the Plurality of Gods. It is] there {clearly illustrated} [that there is] Glory {upon} Glory. [It teaches that] there is [one glory of the] Sun, [another glory of the] Moon, [and another glory of the] Stars, [and as one Star differs from another Star in Glory], so [also] do [men] Differ in Glory [in the resurrection]. And every man who reigns [as a King and Priest in the Celestial Kingdom] is a God:

> They are they who are the Church of the Firstborn. They are they into whose hands the Father has given all things — They are they who are **Priests and Kings**, ***who have received of his fulness,*** *and of his glory;* And are **Priests of the Most High**, *after the order of Melchizedec,* which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, **They Are Gods, Even the Sons of God** — *Wherefore, all things are theirs,* whether life or death, or things present, or things to come, ***all are theirs*** *and they are Christ's,* **and Christ is God's** (D&C 76:54–59).

[The apostates, by admitting a belief in] the text of the Doctrine and Covenants damn themselves. [But either way there is no difference, for the same doctrine can also be found in the Bible.]

Paul, what do you say [to all this]? They impeached Paul and all went and left him. Paul had seven churches, and [the apostates] drove him off from among them. And yet they cannot do it by me — I rejoice in that — [the Saints know that] my testimony is good!

Paul says "there is one glory of the Sun, [another glory of] the Moon, and [another glory of] the Stars, and as [one] Star differs [from another Star in glory,] so also is the resurrection of the dead." (1 Cor 15:40–42) [This proves that the doctrine of varying degrees of glory and Exaltation is in the Bible.]

The Faithful Shall Be Exalted as Gods, Even the Sons of God

[What did Jesus promise his disciples in the sermon on the mount? He promised them that "the meek" would "inherit the earth" — that the "pure in heart" would "see God", and that the "peacemakers" would be called "the Children of God". (Matt 5:5–9) Now is this to be said by Jesus without its' being True!]

The scriptures say those who will obey the commandments shall be exalted far above principalities, thrones, dominions and angels (Rom 8:38–39; D&C 121:26–32; 132:13–14, 19) — and [they] are expressly declared to be "Heirs of God and Joint Heirs with Jesus Christ": all having "Eternal Power":

[For as many as are led by the Spirit of God, they are the **Sons of God**. For ye have not received the spirit of bondage again to fear; but ye have received the ***Spirit of Adoption,*** whereby we cry, **Abba**, **Father**. The Spirit itself beareth witness with our spirit, *that we are* ***the children of God:*** And if Children, then Heirs; **Heirs of God**, and **Joint-Heirs with Christ**; *if so be that we suffer with him,* That We May Be Also **Glorified Together**. For I reckon that *the sufferings of this present time* ***are not worthy*** *to be compared with* **The Glory Which Shall Be Revealed In Us**. For the earnest expectation of the creature waiteth for the manifestation of ***the sons of God.*** For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered form *the bondage of corruption* into the **Glorious Liberty** of **the Children of God**. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the **Adoption**, to wit, ***the redemption of our body.*** (Romans 8:14–23)]

[According to this then] we . . . also took bodies to lay them down, [that we might] take them up again [in the Glorified state of a Celestial Resurrection. Again consider the following:

Behold, what manner of love the Father hath bestowed upon us, *that we should be called* **the sons of God**: therefore the world knoweth us not, **Because It Knew Him Not** [i.e. The world did not know the Father when he lived on Earth as Adam (Luke 10:22)]. Beloved, now are we **The Sons of God**, and it doth not yet appear what we shall be: but we know that, when he shall appear, **We Shall Be Like Him**; for we shall see him as he is. And *every man that hath this hope in him* ***purifieth himself,*** **Even As He Is Pure**. (1 John 3:1–3; Matt 5:48; Gen 17:1; Lev. 11:44–45; 19:2; 20:7, 26; 21:6–8; Num 15:40; Deut 14:2, 21; 26:19; 28:9; Isa 4:3)]

The scriptures are a {mixture of} very strange doctrine, [especially] {to the Christian world, who are blindly led by the blind}.

The Prophet Stands as **God** to the People —The Fulness of the Priesthood — Kings and Priests and A Perfect Law of Theocracy

I have another scripture [to dwell upon.] Now says God when [he] visited Moses in the Bush. Moses was a stuttering sort of a boy like me. God said [unto Moses,] "Thou shalt be a god unto the Children of Israel, [and] God said "thou shalt be a god unto [thy brother] Aaron, and he shall be [to thee thy mouth, and] thy spokesman]:

[And *the Lord said* thou shalt speak unto . . . *Aaron*, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee, instead of a mouth, and thou shalt be *to him* **Instead of God**. (Exodus 4:16)

Again in Exodus Chapter 7 it states:

The Lord said unto Moses, See, I have made thee **A god to Pharaoh**: and Aaron thy brother shall be *thy prophet.* (Exodus 7:1)]

[We see from this that it is just as Jesus said. Moses was a Prophet and "the **Word of God** *came to him",* and because of this, God established Moses to be a **god** to Pharaoh, and to all the House of Israel (Ex 4:16; 7:1). It is just as the Bible says, Moses stood as God to all those for whom he was given the word of God, and God Himself declared this to be so. So there can be no argument about it.]

[Now] I believe in these gods, that God reveals as gods, to be [the] "Sons of God" [just as the Bible says], and all can "cry Abba" [or] "Father". (Rom 8:15, 14; Job 38:7; John 1:12; 1 John 3:1–3;). [They are the] Sons of God, who [through obedience] exalt[ed] themselves to be Gods, even from before the foundation of the world (Abr 3:22–26; Jer 1:5; Job 1:6; 2:1; 38:7; Alma 13:2–5; John 9:2; D&C 93:21–23, 29), and [they] are all the [Gods, and] the only Gods [that] I have a reverence for.

[Now we have in the Church those who hold the "**Fulness of the Melchizedek Priesthood**" (***TPJS*** 322, 337, 308–309, 331), and "those holding the **Fulness of the Melchizedek Priesthood** are **Kings and Priests** unto the Most High God, [and they] hold . . . the **Keys of Power** and **Blessings** [for all those who are in their

families]. In fact, that Priesthood is a **Perfect Law of Theocracy**, and [those who hold this Priesthood] **Stand . . . As God** ***to give laws to the people"*** [who are in their families.] (***TPJS*** 322)

[And just as the Great Jehovah made Moses to be a god to Pharaoh, and to all the House of Israel, and Aaron to be his mouthpiece — just so, the Lord our God has called me to be His Prophet, and the word of God has come to me — and He has made me to be a **Patriarch**, **Priest** and **King** and a **god** *Over all Israel,* and the **Kingdom of God** in these Latter Days — and the Elders are to be my mouthpiece, "and if you do not like it, you must lump it." (***TPJS*** 363)]

John said he was [made] a King [and Priest by Jesus Christ]:

> Jesus Christ who hath [washed us from our sins in] his own blood [and hath] made us **Kings and Priests** *to God [**and His Father.**]* (Revelations 1:6; see also Gen 14:18; Heb 7:1; Psa 110:4)

Oh thou [Son of] God who art King of Kings and Lord of Lords, (Rev 17:14; 19:16; Daniel 2:47) [these apostates declare] "we cannot believe thee."

— The Old Catholic Church —

[The] Old Catholic Church is worth more than all [the apostate churches that have come out of her]. Here is a principle of logic that [most] men have no more sense [than to adopt]. I will illustrate [it with] an old apple tree. Here jumps off a branch and says, "I am the true tree and you are corrupt." If the whole tree is corrupt, how can any true thing come out of it. The character of the old [churches] have always been slandered by all the apostates since the world began. I testify again, as God [lives, He] never will acknowledge any apostate. Any man who will betray the Catholics, will betray you, [and if he will betray me, he will betray you]. All men are liars who say that they are of the true [church, when they have as their foundation an apostasy from a corrupt church.

It is the order of heavenly things that whenever the true church has turned into corruption and apostasy and lost the Priesthood, that] God [has] always sent a new dispensation into the world, [with revelation from the heavens to accompany its establishment.] (Matt 9:16–17; Mark 2:21–22; Luke 5:36–37) When men come out and build upon other men's foundation[s, the efficacy of their work cannot rise above the fountain from which they have sprung]. Did I build [up]on another

man's foundation? [I have built upon no man's foundation] but my own. I have got ***all the truth*** [which the world possessed] and an **Independent Revelation** *in the Bargain,* and God will bear me off triumphant.

I will drop this subject [for the present]. I wish I could speak for three or four hours, [but] it is not expedient on account of the rain. I [could] still go on and show you proof [up]on proof. All the Bible is equal [in support of this doctrine], one part as [well] as another.

{"On account of the rain it was impossible for Thomas Bullock to report any more"}. (***History of the Church*** Vol 6: <16 June 1844> 479)

[**Note**: Eleven days after the Prophets' triumphal day of giving this speech, he was murdered by his enemies.]

The Thomas Bullock Report

Prayer by Newell Whitney. Choir sang "Mortals Awake". The Prophet read the 3rd [chapter of] Revelations [i.e. the 1st chapter], text 6th. verse, and made us Kings and Priests unto God and his Father, to him be glory and dominion forevermore.

It is altogether correct in the translation. Now you know that of late some have sprung up and apostatized, and they declare that [the] Prophet believes in a plurality of Gods — and etc. — and behold [this is] a very great secret they cry. It has been my intention to take up this subject, and show what my Faith is in the matter. I have contemplated the saying of Jesus, ["]as it was in the days of Noah, so shall it be at his 2nd. coming", and [even] if it rains I'll preach [on the subject of] the plurarlity of Gods. I have selected this text. I wish to declare I have always, and in all congregations, when I have preached [upon the subject of the Godhead,] it has been the plurality of Gods — it has been preached [by the Elders of the Church for] 15 years. I have always declared God to be a distinct personage — Jesus Christ [to be] a separate and distinct personage from God the Father, [and that] the Holy Ghost was a [separate and] distinct personage, and or [a] Spirit, and [that] these 3 constitute 3 distinct personages and 3 Gods. If this is in accordance with the New Testament — lo and behold, we have 3 Gods any how, and they are plural any how. Our text says ["and hath made us Kings and Priests to God and His Father."]

The apost[les] have discovered that there were Gods above [the God and Father of our Lord Jesus Christ. And according to our text, God the

Father of our Lord Jesus Christ has a Father]. My object was to preach the Scriptures and [to] preach the doctrine [which they contain,] there being a God above the Father of our Lord Jesus Christ.

I am bold to declare [that] I have taught all the strong doctrines publicly, and [I] always [teach] stronger [doctrine in public] than what I preach in private. John was one of the men [who knew,] and the apostle declared [that] they were made Kings and Priests unto God [and His Father, and God is] the Father of our Lord Jesus Christ. It reads just so [in our text.] Hence the doctrine of a plurality of Gods is as prominent in the Bible as any [oherr] doctrine — it is all over the face of the Bible — it stands [out] beyond the power of controversy. A wayfaring man though a fool, need not fail [to understand it.]

Paul says there are gods many and lords many. I want to set it [forth] in a plain simple manner — but to us, there is but one God, [that is] pertaining to us, [and He is] in all thro all (1 Cor. 8:6) — but if Joseph Smith says there is Gods many and Lords many, they cry away with him, crucify him!!

Mankind verily say that the Scriptures [are] with them. Search the Scriptures & & [you will find that] they testify of things that apostates would [declare to be] blasphemy. Paul if Jo Smith is a blasphemer you are. I say there are Gods many and Lords many, but to us [there is] only one [God] and we are to be in subjection to that one [God.]

And no man can limit the bounds, or the eternal existence of eternal time. Hath he beheld the eternal world, and is he authorized to say that there is only [one] God. He makes himself a fool — and there is an end of his career in knowledge. He cannot obtain all knowledge for he has sealed up the gate to [it].

Some say I do not interpret [the scriptures the] same as you — they say it means the heathen gods. Paul says there are gods many and etc. [and] it makes a plurality of Gods any how, [and] without a revelation, I am not going to give the [knowledge of the] God of Heaven to them any how. You know and I testify that Paul had no allusions to it. I have it from God and get over it if you can — I have a witness of the Holy Ghost, and a testimony [from God] that Paul had no allusion to the heathen gods in the text. Twice. I will shew from the Hebrew Bible and the first word shews a plurality of Gods, and I want the apostates and learned men to come here and prove to the contrary. An unlearned boy must give you a little Hebrew — Berosheit and etc. In the beginning. rosheit—the head—it should read the heads of

— to organize the Gods — Eloiheam Eloi. God in sing[ular]. heam, reanders Gods. I want a little learning as well as other fools.

Popes quot: Drink deep

All the confusion is for want of drinking and draught.

The head God — organized the heavens and the Earth — I defy all the learning in the world to refute me.

In the begin[ning] the heads of the Gods organized the heaven and the Earth. Now the learned Priest — the people rage — and the heathen imagine a vain thing. If we pursue the Hebrew further, it reads:

The Head one of the Gods said let us make man in our image. I once asked a learned Jew once, if the Hebrew language compels us to render all words ending in heam in the plural — why not render the first plural. He replied it would ruin the Bible — he acknowledged I was right. I came here to investigate these things precisely as I believe it—hear and judge for yourself — and if you go away satisfied — well and good. In the very beginning there is a plurality of Gods — beyond the power of refutation — it is a great subject I am dwelling on. The word Eloiheam ought to be [translated] in the plural all the way through [the Creation] — [it should read] Gods — the heads of the Gods appointed one God for us — and when you take a view of the subject, it sets one free to see all the beauty holiness and perfection of the God[s] — all I want is to get the simple truth—naked [truth] and the whole truth. Men say there is [only] one God — the Father, Son and the Holy Ghost are only 1 God. It is a strange God any how, 3 in 1 and 1 in 3. It is a curious thing any how. Father, I pray not for the world, but I pray for those that thou givest me and etc. and etc. All are to be crammed into 1 God. It would make the biggest God in all the world. He is a wonderful big God. He would be a Giant. I want to read the [Greek] text to you myself. I am agreed with the Father and the Father is agreed with me, and we are agreed as one. The Greek shews that is should be agreed. Father I pray for them that thou hast given me out of the world, and etc. and etc., that they may be agreed and all come to dwell in unity and in all the Glory and Everlasting burnings of God, and then we shall see as we are seen, and be as God — and he as the God of his Father. I want to reason — I learned it by translating the papyrus now in my house — I learned a testimony concerning Abraham and he reasoned concerning the God of Heaven. In order to do that said he — suppose we have two facts that supposes that another fact may exist — two men on the earth — one wiser than the other — would shew

that another, who is wiser than the wisest may exist. Intelligences exist one above another — that there is no end to it. If Abraham reasoned thus — if Jesus Christ was the Son of God, and John disc[overe]d that God the Father of Jesus Christ had a Father, you may suppose that he [i.e. God the Father of God our Father] had a Father also. Where was there ever a Son without a Father. Where ever did [a] tree or any thing spring into existence without a progenitor — and everything comes in this way. Paul says that which is earthly is in likeness of that which is Heavenly. Hence if Jesus had a Father, can we not believe that he [i.e. the Father of Jesus] had a Father also. I despise the idea of being scared to death [at such doctrine.] I want you all to pay particular attention. Jesus said, as the Father wrought precisely in the same way as his Father had done before [him] — as the Father had done before [him, etc.] He laid down his life and took it up [again, the] same as his Father had done before [him.] He did as he was sent to [do, to] lay down his life and take it up again, and was then committed unto him the keys and etc. I know it is good reasoning.

I have reason to think that the Church is being purged. I saw Satan fall from heaven, and the way they ran was a caution. All these are wonders and marvellous in our eyes in these last days. So long as men are under the law of God they have no fears, they do not scare themselves. I want to stick to my text — to shew that when men open their lips, they do not injure me, but [they] injure themselves. To the law and to the testimony. They are poured all over the Scriptures.

When things that are great are passed over without even a thought [by others] — I want to see all in all its bearings and hug it to my bosom. I believe all that God ever revealed, and I never hear of a man being damned for believing too much, but they are damned for unbelief.

They found fault with Jesus Christ because he said he was the Son of God, and made himself equal with God. They say like the apost[ates] of old I must be put down. What [did] Jesus say: It is written in your law I said Ye are Gods. It was through him that they [did] drink of the [spiritual] rock [that followed them]. Of course he would take the honor to himself. J[esus] if they were called Gods unto whom the word of God [came,] why should it be thought incredible that I should say I am the Son of God. Oh Apostates, did ye never think of this before. These are the quotations that the apostates [need to answer.] Take to the Scriptures. They swear that they believe the Bible and the Book of Mormon and etc. [i.e. the Doctrine and Covenants,] and then you will get filth and

slander and bogus makers plenty — and one of the Church members prophesied that Jo Smith should never preach any more — and yet I am now preaching. Go and read the vision [in the Doctrine and Covenants] —there is glory and glory. [There is one Glory of the] Sun, [another glory of the] moon and [another glory of the] Stars — and [just] so do they differ in glory [in the Resurrection]. And every man who reigns [as a King and Priest in the Celestial Kingdom] is a God — and the text of the Doctrine and Covenants damns themselves. Paul what do you say. They impeached Paul and all went and left him. Paul had 7 churches and they drove him off from among them — and yet they cannot do it by me. I rejoice in that — my testimony is good. Paul says there is one Glory of the Sun, [another glory of]the moon, and [another glory of] the Stars — and as the [one] Star differs and Etc. They are exalted far above principalities, thrones, dominions and angels. And [they are expressly declared to be heirs of God and joint heirs with Jesus Christ — all having eternal power. The Scriptures are a very strange doctrine.

I have another Scripture. Now says God when [He] visited Moses in the Bush — Moses was a stuttering sort of a boy like me. God said, thou shalt be a god unto the children of Israel. God said thou shalt be a God unto Aaron, and he shall be thy spokesman. I believe in these Gods that God reveals as Gods, to be Sons of God, and all can cry Abba, [or] Father. Sons of God who exalt themselves to be Gods even from before the foundation of the world — and [they] are all the only Gods I have a reverence for.

John said he was [ordained] a King [and Priest unto the Most High God.] Jesus Christ, who hath by his own blood made us Kings and Priests to God [and his Father]. Oh thou God who are King of Kings and Lord of Lords, [these apostates declare that] we cannot believe thee.

The old Catholic Church is worth more than all [the apostate churches.] Here is a principle of logic, that men have no more sense [than to adopt.] I will illustrate [it by] an old apple tree. Here jumps off a branch and says, "I am the true tree and you are corrupt". If the whole tree is corrupt, how can any true thing come out of it. The character of the old ones have always been slandered by all apostates since the world began. I testify again as God never will acknowledge any apostate — any man who will betray the Catholics will betray you — and if he will betray one another, he will betray you. All men are liars who say that they are of the true [Church, when they have broken off from a corrupt church.] God always sent a new dispensation into the world — when men come out

and build upon other men's foundation. Did I build on another man's foundation but my own. I have got all the truth and an independant revelation in the bargain — and God will bear me off triumphant. I will drop this subject. I wish I could speak for 3 or 4 hours [but] it is not expedient on acctount of the rain. I will still go on and shew you proof on proof. All the Bible is as equal [to it,] one part as [well as] another.

George Laubs' Journal Entry

The Scripture Say I and my Father are one, and again that the Father, Son and Holy Ghost are one (I John 5 ch. 7 vers). But these three agree in the same thing, and did the Saviour pray to the Father. I pray not for the world, but [for] those whome he gave me out of the world, that we might be one, or to say be of one mind in the unity of the faith.

But every one being a diffrent or seperate person — and so is God and is God and Jesus Christ and the Holy Ghost [are] seperate persons. But the[y] all agree in one, or the Self Same thing. But the Holy Ghost is yet a Spiritual body and waiting to take to himself a [physical] body. As the Savior did, or as God did, or the gods before them took bodies. For the Saviour says the work that my Father did, do I also — and those are the works. He took himself a body and then laid down his life, that he might take it up again. And the scriptures say those who will obey the commandments shall be Heirs of God and Joint heirs with Jesus Christ. We then also took bodies, to lay them down, to take them up again and the Spirit itself bears witness with our Spirits, that we are the children of God, and if children, then Heirs [of God] and Joint Heirs with Jesus Christ, if so be that we Suffer with him in the flesh, that we may be also glorified together. See Romans 8 chapter 16 & 17 Verses.

The McIntire Minute Book

Sunday the 16th of June 1844, General Joseph Smiths' Last public Discourse on Doctrine. He commenced by reading Revelations 1st Chapter, 6th verse —"And hath made us Kings and Priests unto God and His Father" and etc. He then preceded to show the plurality of Gods, by refering to the 1st [chapter of] Genesis, as in the original Hebrew — that it read that "In the Begining the Head Gods organized the Earth and the heavens" and [etc.] — and that God was a distinct [personage] in [and] of Himself, and the Son also was a distinct Personage, but [that he was made] in the image of the Father. He quoted the 17th [chapter] of St

John [verses] 20, 21, 22, 23 [wherein it states] that the apostles and the Disciples may all agree in one — or be agreed in the one principal, as thou Father and me are agreed. Jesus said that all things that He saw the Father do, he did — and also the 82 Psalm 1st verse, "God standeth in the Congragation of the Mighty; he Judgeth among the Gods.

Note: In order to make an easier read, the Bullock, Laub and MacIntire accounts have had abrieviations removed, spelling errors corrected, and Punctuation added. For a typescript of these accounts, see ***The Words of Joseph Smith*** 378–383.

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